

INTERNATIONAL MILITARY TRIBUNAL
FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al)

vs.

AFFIDAVIT

ARAKI, Sadao, et al

DEPONENT: YASUOKA, Seitoku

I. YASUOKA, Seitoku, make oath and say as follows:

In 1921 I graduated from the Law Department of Tokyo Imperial University, and established the TOYO SHISO KENKYUSHO (the Oriental Thought Research Institute) to study Oriental classics with a particular stress on Confucianism. In 1925 I founded the KINKEI GAKUIN (the Academy of Golden Cock) with an aim to educating young men on the culture of Oriental and Occidental classics; and then I set up the NIPPON NOSHI GAKKO (the School for Japanese Farmers) for the purpose of raising the level of rural culture in Japan. Thus, I have constantly made earnest efforts to develop human morality which were universal, fundamental and genuine culture of the Japanese people along that line. I have never been in official service.

It was about 1922 or 1923 when I made acquaintance with General ARAKI. He loved poetry and reading. I paid him respect and liked him. We often discussed and shared the same anxiety over the prevailing situation that some Japanese had fallen into decadence by misinterpreting liberalism, while others had been caught by inhuman communism as a reaction of which, there was going to rise a tide of extreme right thought of violence and destruction. Also our intention was to prevent the relations between Japan and China from getting worse and since then our friendship has been spiritual and constant.

The ideas and deeds of General ARAKI on state were as follows. He was neither a Chauvinist nor a jingoist but one of the most progressive and retrospective patriots. He recognized the meaning and value of the state, not in its authoritative power of reign, but in the realization of humanity on the part of the people. For example, it was his ideal to realize social conditions where there would be no destitute, murders or thieves; and where lost articles would always be returned to their owners. He often stated that it was not a fancy but could actually be found in history in certain periods and localities and in our own day there was something like it in Sweden. He insisted that authority and guidance were necessary for the realization of such a national life.

The following were his ideas on war. From my many conversations with him, he regarded the force of arms as a means of self-defense against unjustified oppression or aggression from other countries. As to war, he recognized it to be "mea necessitas", a necessary evil. He asserted that it was the first step of degeneration of military power to resort to war. and describing the miseries caused by World War I, he admonished all to avoid war by all means. That, I know of my own knowledge, was why some expansionists-by-means-of-arms discountenanced him.

On the Manchurian Incident he confided to me the worry and unrest he felt about our execution of military power in Manchuria, aggravations of our international relations, ill influence upon China, the dominating bellicosity of some of the militarists and rightists, and unexpected uprising of his popularity which was so earnest but untraceable. He stated that he was contented with the fact that the hostilities in Manchuria had come to an end sooner than expected and the Shanghai Incident had been quickly terminated; and he was endeavoring satisfactorily to adjust the relations between Japan and China. He also stated his intention to hold a Far Eastern Peace Conference or something like that to cope with the crisis. But he resigned from the post of Minister of War owing to his illness.

On the China Incident he further revealed that he regretted deeply the happening of the February 26th Incident, so he retired from public office and avoided attending political meetings. In 1936 when the China Incident broke out, he was in his retirement. In the last part of that year, however, he was invited by Premier KONOYE to become a Cabinet Councillor. Then in that capacity he stated his peace principle based on his long-cherished opinion regarding China, but it was not accepted. He said he was sorry for it and talked of cruelty of conflict between Japan and China by quoting a quetrain with seven Chinese characters in each line by TSAO-CHIEN.

As Minister of Education, I was aware that he avoided as much as possible interfering with general national policies, and devoted himself to the administration of education such as encouragement of rudimental science, realization of equal opportunity in education, enhancement of dignity and advancement of learning of teachers and students, improvement of educational administration, and protection and encouragement for men of religion. He worked earnestly but because of his short service for a little more than a year, all his works were in the beginning. However, I noted that students began to have a wider view of life and the world and their morals were improved more or less. As to military training in schools, he warned against degeneration of students by dubious character or training methods of soldier instructors. The problem of purification of universities was under discussion. He had no intention of interfering with the administration of universities but

to meet the public by renovating their atmosphere of dullness and stagnancy, with a view to gaining public trust and confidence, he told me.

Regarding international relations, we often discussed what he was most anxiously and earnestly striving for, to wit: an appropriate compromise and advancement of mutual understanding between Japan and China. As for the Russians, he used to tell of their racial traits with sympathy but disliked the red propaganda of the Third International. He had no intention of interfering with it. He would say the only counter-measure of communism was to deprive society of its evils with sound ideas. He admired the English for their well developed common sense and the high standard of culture of their leading class; and Americans for their enterprising and progressive spirit. He many times stated his deep regret for the discord between Japan, America and Great Britain.

Since 1935 or so he remained inactive in the political field. He expressed his disgust at the misunderstanding about him by the dominant Japanese military faction and at the aggravation of his intercourse with them. He further stated that his moral sensibility reacted when he was stealthily suppressed as he was considered to be an opponent to the said faction and an ambitious and grumbling statesman. He had no public relation with the current problems. After his resignation from the post of War Minister and during his days as Education Minister, his opinions on current issues were neglected. He often told me that he was regrettable for it.

YASUOKA, Seitoku

Subscribed and sworn to before the under-signed
officer by YASUOKA, Seitoku, at the War Ministry Building,
Tokyo, Japan, on this _____ day of August 1947.

ク供述致シマス

自分機我國ニ行ハルル方式ニ從ヒ元ツ別紙ノ通り宣誓ヲ爲シタル上次ノ如

宣誓供述者
供述者 安岡正篤

荒不貞夫其他

對

亞米利加合衆國其他

極東國際軍事裁判所

national revolution, but also that the national revolution
must be a success following the victory of the resistance,

一、私は安岡正篤と申します。

二、私は一九二一年東京帝國大學法學部を卒業し儒教を主とする東洋古典研究のために東洋思想研究所を建設し一九二五年更に東洋及西洋の古典研究に基く青年教育の爲に金鶏學院を創立し終いて日本の農村文化向上の爲に日本農士學校を經營して終始人類の普遍的基礎的道德と之に關する日本人の正しい教養の進歩を念願して努力して來た者である。官途には就かなかつた。

三、荒木大將との關係

千九百二十二、三年頃から大將を知り彼が他の軍人と異り道義に厚く讀書を好み詩を愛する人であることに敬意と好意とを感じ當時日本の社會が一面自由主義を誤解してデカダンスにおちいり一面非人道的な共產主義が流行し之に對して破壊的暴的な極右思想も起らうとする有様に憂を同じうし日本と中華民國との關係の惡化を防ぎたい意見に於ても共通して爾來終始變ることなく精神的交際を續けた。

四、荒木大將の思想行動について私の知つてゐる諸點

1、國家觀
彼は決してシヨウヴィニストでもジongoイストでもなく最も進歩した反省的な愛國者であつた。彼は國家の意義及價値を權力的支配力に於

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2. 武力及戦争観

て認めず人民の道義的具體化に於て認めたと之は極貧や殺人や盜賊等の居ない又落しものや忘れものが必ず本人に返るような社會狀態の實現を理想としそれが決して空想ではなく或時或地域では歴史上實存したことであり現に瑞典など之に近いことをよく人に説いてかういふ國民生活を實現するために權力や指導があるのだと論じて居た。

彼は武力とは他國の不正義な壓迫侵略に對する正當防衛手段なりとし戦争が止むを得ざる惡事 *malum necessitate* なることを認め戦争手段に訴へるといふことは武力墮落の第一歩とし第一次世界大戰の悲惨な實狀を説いて極力戦争は回避したいものだと言つていた。その爲に一部の武力的發展論者は彼に嫌になつた。

3. 滿洲事變について

彼は滿洲における武力の行使、國際關係の惡化中華民國への惡影響軍の一部及右翼の好戦分子の跋扈と彼自身の豫期せざりし熱烈な然し捕へ所のない人氣の沸騰に苦慮と不安とを洩した。そして滿洲の戰鬭狀態が案外早く止んだことを喜び上海事變の急速な處理に滿足の意を表し日華關係の圓滿解決策の爲に苦心していた。彼は何とか極東平和會議の様なものを開いて時局を解決したい希望を以て居たが發病して辭

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任した。

4 支那事變について

二、二六事件を深く遺憾とした彼は隠退して世間の政治的會合を避けた。一九三七年支那事變勃發當時も隠棲して居たが同年近衛首相に招かれて參議に列した。そして年來の對支意見に基いて和平論を進言したが用ひられなかつた。彼はこの事を歎じよく曹子建の七歩の詩を用して日支を争はしむる慘酷を人に説いた。

5 文部大臣時代

文部大臣として彼は五相會議から除外されてる爲事變處理其他一般政策に關與する機會なく、教育行政に専念して基礎科學研究の奨励、教育の機會均等の實現教育者學生の品位尊力の向上、文部行政の改善、宗教家の保護奨励等に努力した。併し何分在職僅に一年餘に過ぎなかつたので皆其一步を踏み出した許りではあるが學生の氣風が廣き世界觀を持ち品位の多少なりとも揚つたことは認められた。特に關しては軍人教官の人物や教練方法が學生を惡化しないやうに警告してゐた。大學肅正問題が評判になつたが彼は大學に對する干涉の意志などは更になく當時大學内部が沈滞と不振とに陥つていたのに對して空氣を革新して大學の社會的信望を高めたいといふ内外の要請に應じたもので

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昭和二十二年（一九四七年）八月十五日 於

供 述 者

埼玉縣比企郡菅谷村
安岡正篤

右ハ當立會人ノ面前ニテ宣誓シ且ツ署名捺印シタルコトヲ證明シマス

同 日 於 同 所

立會人

蓮岡高明

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